



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. *Alif Lam Ra.*²⁴⁷⁷ *Telka^w (she-that-afar-it^w/those^w) (are)* TheBook's^x *Aya'te^w*, (*Qur'anic statements*) the manifester.

الرَّ تِلْكَ ءَايَاتُ الْكِتَابِ الْمُبِينِ ﴿١﴾

2. Verily We descended it^x *Qur'an^x Arabic^x*²⁴⁷⁸ *la'alla* (*craving currently unavailable deed that/perhaps*) you^b *cerebrate* you^z.

إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ ﴿٢﴾

3. We narrate on you^g *absana* (*excellenter*) (*of*) the narratives by what We revealed²⁴⁷⁹ to you^g this^x The *Qur'an^x* while *en* (*albeit*) you^g were of before it^x surely of the *ghafeleena* (*they who are: unaware/ignorant/neglectors*).

نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ هَذَا الْقُرْآنَ وَإِنْ كُنْتَ مِنْ قَبْلِهِ لَمَنِ الْغَافِلِينَ ﴿٣﴾

4. *Edb* (*when/since*) said *Yousifo* (*Joseph*) for his father O, my father, verily I saw eleven stars^w²⁴⁸⁰ and the sun^w and the moon^x [I] saw them for me *sa'jedeena* (*konwoning they^z*).

إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ ﴿٤﴾

5. Said [*he*]: O, my little-son²⁴⁸¹ let-not narrate [*you^s*] your^t vision/dream [on] your^t brothers, then they^z scheme for you^g a scheme; verily the Satan for the mankind (*is*) a foe²⁴⁸² manifest.

قَالَ يَبْنَىٰ لَا تَقْصُصْ رَأْيَاكَ عَلَىٰ إِخْوَتِكَ فَيَكِيدُوا لَكَ كَيْدًا إِنَّ الشَّيْطَانَ لِلْإِنْسَانِ عَدُوٌّ مُبِينٌ ﴿٥﴾

6. And like *tha'leka* (*he-that-afar-it/that*) *yajtabey* (*favorably and directly selects*) you^g your^t Lord and teaches you^g [*He*] of *ta'awee'le* (*ultimate:construing/ explanation/ interpretation*) (*of*) the *abadee'the*²⁴⁸³ (*dreams and their related events*) and concludes [*He*] His boon^w²⁴⁸⁴ on you^g and on *Ya'aqooba's* (*Jacob's*) *aal'e*²⁴⁸⁵ (*family/ house/ kin/ chiefs/ followers*), as what [*He*] concluded it^w on your^t [both fathers]²⁴⁸⁶,

وَكَذَلِكَ نَجْتَبِيكَ رَبُّكَ وَيُعَلِّمُكَ مِنْ تَأْوِيلِ الْأَحَادِيثِ وَيُتِمُّ نِعْمَتَهُ عَلَيْكَ وَعَلَىٰ آلِ يَعْقُوبَ كَمَا أَتَمَّهَا عَلَىٰ أَبَوَيْكَ مِنْ قَبْلُ

²⁴⁷⁷ See the details in the *Lexicon* attached to this *Translation* for commentary in this!

²⁴⁷⁸ That is to say: The *Qur'an* employs the *Arabic* language as its *vehicle of expression*, therefore, (1) the *linguistic meaning of each word* is the *most paramount first step to consider vis-à-vis* The *Qur'an*; (2) Also, it is *pronounced, read, and written in Arabic*; (3) thus, the *pronunciation, the reading and the writing* of The *Qur'an* are all *consistent with the "rules"* Of "*النحو و الصرف*" (i.e. *grammar and the etymological conjugation*) of *Arabic* word roots and their *conjugations*; (4) By *implication* its *diction* is consistent with *Arabic* *tongue* expressions! See Sections 34 and 38 of the *Introduction* to this *Translation* for more elaboration!

²⁴⁷⁹ The word "*أوحى*" denotes at least *six* diverse meanings, *all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another* (e.g.: a *commanded*)! And "*الوحي*" is *fire or king*! See *اللسان*!

²⁴⁸⁰ The word "*كوكب*" from a *linguistic* point of view means: *star*! Although in modern times "*كوكب*" = *planet*!

²⁴⁸¹ The word "*يبنى*" the *diminutive* of son, is said by way of *endearment* addressing a beloved son!

²⁴⁸² The word "*عدو*" in *Arabic* is used for: (1) *singular*, (2) *plural* and (3) "*multitudinous foe*," see *اللسان* and *الهادي*!

²⁴⁸³ The word "*abadeet*" = "*أحاديث*" has *several* meanings among them: *dreams and their related events*!

²⁴⁸⁴ See the *Lexicon* attached to this *Translation* for "*ne'amal*" ("*boon*")!

²⁴⁸⁵ The word "*آل*" has many meanings, among them: (1) the *family of a person*, i.e. wife and children, (2) the *chiefs* or the *notables* of a family, (3) the *followers* of a certain leaders, (4) the distant indistinguishable human *apparition*! It is used to *ennoble and dignify*.

²⁴⁸⁶ The word "*أبويك*" or its grammatical inflections all constitute an *Arabic* *tongue* expression meaning: *father and mother* as well as *father and grand father, father and uncle* (paternal or maternal)! See *اللسان*! However it must be born in mind that the word "*mother*" is not necessarily the begetter-mother = "*الوالدة*," as the "*mother*" in

of before *Ebraheema* (*Abraham*) and *Is-haqa* (*Isaac*)²⁴⁸⁷; verily your^t Lord (*is*) Omniscient *Hakeemon*²⁴⁸⁸ (*infinite bekmal*²⁴⁸⁹ *Possessor*).

إِبْرَاهِيمَ وَإِسْحَاقَ إِنَّ رَبَّكَ عَلِيمٌ
حَكِيمٌ ﴿١٠﴾

7. *Laqad* (*verily, already and affirmatively*) [was] in *Yousifa* (*Joseph*) and his brothers *Ayaton*^w (*signs/proofs*) for the inquirers.

لَقَدْ كَانَ فِي يُوسُفَ وَإِخْوَتِهِ
آيَاتٍ لِّلسَّالِينَ ﴿١١﴾

8. *Edb* (*when/since*) they^z said: surely *Yousifo* (*Joseph*) and his brother (*are*) lovelier to our father than us, while we (*are*) a league; verily our father (*is*) surely in a misguidance^x manifest^x.

إِذْ قَالُوا لِيُوسُفُ وَأَخُوهُ أَحَبُّ إِلَيْنَا
أَبِينَا مِنَّا وَغَرَضَ عُصْبَةٌ إِنَّ أَبَانَا
لَفِي ضَلَالٍ مُّبِينٍ ﴿١٢﴾

9. Let-kill you^z *Yousifa* (*Joseph*) or let-cast him you^z (*to another*) a land, (*this casting*) vacates for you^b face²⁴⁹⁰ (*i.e. entity of*) yourⁿ father and you^z be from after that *ssa'leheena* (*righteous/upright people*).

أَقْتُلُوا يُوسُفَ أَوْ اطْرَحُوهُ أَرْضًا
سَخِلَ لَكُمْ وَجْهُ أَبِيكُمْ وَتَكُونُوا مِن
بَعْدِهِ قَوْمًا صَالِحِينَ ﴿١٣﴾

10. Said a sayer of them: let-not you^z kill *Yousifa* (*Joseph*) and let-fling him you^z in *gheyaba'te* (*depression/depth*)^w (*of*) the *jubbe* (*well/pit whose upper rim is not built-and-plastered or cased for use*) picks him some (*of*) the *sayyara'te* (*travelers/treaders*), *en(if)* you^c were doers.

قَالَ قَائِلٌ مِّنْهُمْ لَا تَقْتُلُوا يُوسُفَ
وَأَلْقُوهُ فِي غَيَابَتِ الْجُبِّ يَلْتَقِطَهِ
بَعْضُ السَّيَّارَةِ إِن كُنْتُمْ فَاعِلِينَ ﴿١٤﴾

11. Said they^z: O, our father; what (*is*) for you^s not [*you^s*] trust us over *Yousifa* (*Joseph*) while verily we (*are*) for him surely *na'seboona*²⁴⁹¹ (*sincere: care-renderers/counselors/advisors*).

قَالُوا يَتَّابَانَا مَا لَكَ لَا تَأْمَنَّا عَلَى
يُوسُفَ وَإِنَّا لَهُ لَنَنْصِحُونَ ﴿١٥﴾

12. Let-*[you^s]* send him with us tomorrow (*so*) revels [*be*] and plays [*be*]; and verily we (*are*) for him surely keeps-up²⁴⁹².

أَرْسِلْهُ مَعَنَا غَدًا يَرْتَعْ وَيَلْعَبْ وَإِنَّا
لَهُ لَحَافِظُونَ ﴿١٦﴾

13. Said [*be*]: verily I, surely saddens me that you^z go by him and [*I*] fear²⁴⁹³ that eats him the wolf while you^f (*are*) a'n (*regarding*) him neglecters.

قَالَ إِنِّي لَيَحْزَنُنِي أَن تَذْهَبُوا بِهِ
وَأَخَافُ أَن يَأْكُلَهُ الذِّئْبُ وَأَنْتُمْ
عَنْهُ غَافِلُونَ ﴿١٧﴾

14. Said they^z: *la'en* (*indeed if*) ate him the wolf while we (*are*) a league, verily we then surely (*are*) losers.

قَالُوا لَئِن أَكَلَهُ الذِّئْبُ وَنَحْنُ
عُصْبَةٌ إِنَّا إِذَا لَخَسِرُونَ ﴿١٨﴾

15. So *lamma* (*when/whence*) they^z went by him and they^z concerted that (*to*) put him in *gheyaba'te* (*depression-*

فَلَمَّا ذَهَبُوا بِهِ وَاجْمَعُوا أَن
يَأْتُواهُ بِالْهَمِيمِ ﴿١٩﴾

Arabic tongue could mean: *step-mother, nursing mother, mother who reared* some one, or the *aunt* (paternal or maternal)! The *context* defines exactly what is meant!

²⁴⁸⁷ In Arabic tongue: the *grand father*, the *begetter-father* as well as the *brother of the father* all are referred to as "father!"

²⁴⁸⁸ See the *Lexicon* attached to this *Translation* for an exposition on the words "الحكيم" and "إحكيم"

²⁴⁸⁹ See the *Lexicon* attached to this *Translation* for "bekmal"

²⁴⁹⁰ In Arabic the word "face" in addition to its *literal* meaning has a *figurative* meaning of: (1) *pleasure* or (2) *entity*!

²⁴⁹¹ The word "ناصحون" = "naseboon" is *plural, masculine, subjective noun*! But first the word "نصح" in "ناصحون" in Arabic defines and implies more than its English supposed equivalent "advised!" The Arabic "نصح" = "أخلص القول" i.e. he *sincerely-advised* or *sincerely-opined* the advisee as to what is best for him! However, in English the word "advised" mean given *opinion (presumably, not necessarily)* as to the best course of action the advisee should take or do! Hence, the qualifying word "sincerely" is necessary to manifest the *distinction*! Also "ناصحون" may mean: *sincere care-renderers, well-wishers*!

²⁴⁹² The word "حافظون" is rooted in "حفظ" which is to "kept-up" not just "kept, or maintained," or even "guarded!" *Merriam Webster's Dictionary* puts "keep up" as: "to stay even (as in acts of strength, endurance, or speed) *although he was small he could keep up with the larger boys in sports*" (*Emphasis is added*)!

²⁴⁹³ Linguistically the word "خفت" carries *dual* meanings: (1) *feared* and (2) *knew*!!

/depth)^w (of) the jubbe (a well/pit whose upper rim is not built-and-plastered for use); and We [revealed]²⁴⁹⁴ to him: surely [you^s] assuredly²⁴⁹⁵ tonabbe'o ([you^s] inform by piece-of-significant-and-availing-news) them by their matter^x this^x while they perceive not.

16. And they^z came (to) their father esha'an (the night fall/ beginning of full night's darkness) weeping they^z.

17. Said they^z: O, our father, verily we went racing and we left our brother enda (at/with/by) our mata'a²⁴⁹⁶ (furnishings/ chattel/ or things for utility) then ate him the wolf; and not you^s (are) surely believer for us, whilealbeit we were ssa'dequeena (always truth renderers).

18. And they^z came on his shirt by a false blood; said [he]: rather lured^w for you^b yourⁿ selves^w a matter; so a beautiful patience; and Allah (is) the musta'ano (He Whose help is sought) over what you^z describe²⁴⁹⁷.

19. And came^w a sayyaraton (travelers' / treaders'-company)^w then they^z sent their wa'reda (water-drawer), so [he] let down his pail; said [he]: lo, a bushra^w (apleasing-tiding)^{w2498} this (is) a gholamon²⁴⁹⁹ (boy); and they^z concealed him a merchandise^{w2500}; and Allah (is) Omniscient by what they^z work.

20. And they^z sold him by a paltry price, ma'adod-atan^{w2501} (shortly countables)^w; silver coins²⁵⁰²; and they^z were in him of the za'hedeena²⁵⁰³ (low-estimators/ deemed him insignificant).

21. And said [he] who^x [he] purchased him of Misra (Egypt) for his wife: akremi (let-be you generous and ennobling to)²⁵⁰⁴ his mathwa²⁵⁰⁵ (forced: long-term-abode) (with us), asa (craving a deed beyond one's means/may) that [he] benefits us or nattakhetha²⁵⁰⁶ (we take and

تَجَعَّلُوهُ فِي غَيْبَتِ الْجَبِّ وَأَوْحَيْنَا إِلَيْهِ لَتُنَبِّئَنَّهُمْ بِأَمْرِهِمْ هَذَا وَهُمْ لَا يَشْعُرُونَ ﴿١٦﴾

وَجَاءُوا أَبَاهُمْ عِشَاءً يَبْكُونَ ﴿١٧﴾

قَالُوا يَتَابَنَا إِنَّا ذَهَبْنَا فَتَسْبِقُ وَتَرْكُنَا يُوسُفَ عِنْدَ مَتَاعِنَا فَأَكَلَهُ الذِّئْبُ وَمَا أَنْتَ بِمُؤْمِنٍ لَنَا وَلَوْ كُنَّا صَادِقِينَ ﴿١٨﴾

وَجَاءُوا عَلَى قَمِيصِهِ بِدَمٍ كَذِبٍ قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا فَصَبْرٌ جَمِيلٌ وَاللَّهُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ ﴿١٩﴾

وَجَاءَتْ سَيَّارَةٌ فَأَرْسَلُوا وَارِدَهُمْ فَأَدْلَى دَلْوَهُ قَالَ يَبْشَرُنِي هَذَا غُلَامٌ وَأَسَرُّهُ بِضْعَةً وَاللَّهُ عَلِيمٌ بِمَا يَعْمَلُونَ ﴿٢٠﴾

وَشَرَوْهُ بِثَمَنٍ بَخْسٍ دَرَاهِمَ مَعْدُودَةٍ وَكَانُوا فِيهِ مِنَ الزَّاهِدِينَ ﴿٢١﴾

وَقَالَ الَّذِي اشْتَرَاهُ مِنْ مِصْرَ لِامْرَأَتِهِ أَكْرِمِي مَثْوَاهُ عَسَى أَنْ يَنْفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا

²⁴⁹⁴ See footnote 2467 above regarding revealed!

²⁴⁹⁵ The "ل" in "لَنُنَبِّئَنَّهُمْ" is a juratory "ل" = "القسم" amounting to = "التأكيد", i.e. affirmation, expressed by "assuredly"!

²⁴⁹⁶ The word "متاع" = "mata'an" has many meanings, among them: furnishings, chattel, things for utility!

²⁴⁹⁷ The word "تصفون" rooted in "وصف". In the Arabic tongue expression "تصفون" could mean describing the untruth, as in the Ayah: "And describe your tongues the lying" (S16: 62)!

²⁴⁹⁸ See the Lexicon attached to this Translation for bashashara/youbashsharo/mubasheran = يُبَشِّرُ/مُبَشِّرٌ

²⁴⁹⁹ The word "gholamon" means (1) a male boy, (2) a young mustached boy, (3) a hireling, (4) a servant/slave.

²⁵⁰⁰ That is to say they concealed him as a merchandise to sell him as a slave!

²⁵⁰¹ The word "ma'adodab" = "معدودة" subjective noun means counted in scale of smallness (shortly countables)!

²⁵⁰² The word "Dirham" is the equivalent of 12 grains of silver in a silver-coin during the pre-Islamic era!

²⁵⁰³ The word "az-zahideen" = "الزاهدين" is masculine, plural, subjective noun with no English equivalent in the sense applicable here of "the low-estimators" i.e. they did not attach much value for him!

²⁵⁰⁴ See footnote 27 of the Introduction to this Translation where there is a lengthy discussion around the fact that there is no English equivalent for "karrama" = "was generous to," and that included in "karrama" is ennoblement or the endeavor to ennoble the one being treated generously. Thus, here the wife was told to be generous to him for his long term abode (مثواه) with them in their home!

²⁵⁰⁵ In "اللسان" "مثوى" = "هلك" and "مثوى" in The Qur'an overwhelmingly is joined with Hell! So, whoever is in the "مثوى" is there by force of his/her circumstances and not by his/her choice per se! So, mathwa-abode is an obligatory one and so "forced: long-term/semi-permanent-abode" seems to me rather appropriate!

²⁵⁰⁶ The word "اتخذ" from "الإتخاذ" which is "إفتعال" for "الاتخاذ", as stated in لسان العرب; therefore, "اتخذ" is always taking and presuming some-thing about what was taken! Thus, it is not just the mere taking!

make) him a child (for us); and like *tha'leka* (be-that-afar-it/that) We established²⁵⁰⁷ for Yousifa (Joseph) in the land^w and to teach him [We] of the *aba'deethe's*²⁵⁰⁸ (dreams, and their related events) *ta'amee'le* (ultimate: construing/explanation); and Allah (is) overcomeer over His command; [and,] but most (of) the mankind not know.

وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي
الْأَرْضِ وَلِنُعَلِّمَهُ مِنْ تَأْوِيلِ
الْأَحَادِيثِ وَاللَّهُ غَالِبٌ عَلَى أَمْرِهِ
وَلَكِنَّ أَكْثَرَ النَّاسِ لَا
يَعْلَمُونَ ﴿٢١﴾

22. And *lamma* (when/whence) [he] reached his *ashuda*²⁵⁰⁹ (prime/full mental and physical strengths) *aa'taynabo* (We accorded/gave him) a rule²⁵¹⁰ and knowledge; and like *tha'leka* (be-that-afar-it/that) [We] requite the benefactors.

وَلَمَّا بَلَغَ أَشُدَّهُ ءَاتَيْنَاهُ حُكْمًا
وَعِلْمًا وَكَذَلِكَ نَجْزِي
الْمُحْسِنِينَ ﴿٢٢﴾

23. And seduced-she^y him who^u he (was) in her house a'n (regarding) himself^w; and *ghalla'gha'te*²⁵¹¹ (iteratively bolted-she^y) the doors and said-she^y: *baytalaka* (come on you^s quickly/ I'm ready); said [he]: a refuge²⁵¹² (by) Allah; verily he (is) my lord²⁵¹³, *absana*^x (he did the most desirable and delighting act with respect to)^x my *mathwa*²⁵¹⁴ (obligatory: long-term-abode); verily it^x not thrive the *dha'lemoona*²⁵¹⁵ (injustice-doers).

وَرَوَدَتْهُ الَّتِي هُوَ فِي بَيْتِهَا عَنْ
نَفْسِهِ وَعَلَقَتْ الْأَبْوَابَ وَقَالَتْ
هَيْتَ لَكَ قَالَ مِعَاذَ اللَّهِ إِنَّهُ رَبِّي
أَحْسَنَ مَثْوَى إِنَّهُ لَا يَفْلَحُ
الظَّالِمُونَ ﴿٢٣﴾

24. And *laqad* (verily, already and affirmatively) purposed-she^y by him and purposed [he] by her, *lanla* (had it not been that) [he] saw his Lord's proof^x; like *tha'leka* (be-that-afar-it/that) to divert a'n (off) him [We] the ill and the profanity^{w.2516} verily he (is) of Our *eba'de* (worshippers/submitters/slaves) the *mukhla'sseena*²⁵¹⁷ (purified and saved).

وَلَقَدْ هَمَّتْ بِهِ وَهَمَّ بِهَا لَوْلَا أَنْ
رَأَىٰ بُرْهَانَ رَبِّهِ كَذَلِكَ لِنَصْرِفَ عَنْهُ السُّوءَ وَالْفَحْشَاءَ
إِنَّهُ مِنْ عِبَادِنَا الْمُخْلَصِينَ ﴿٢٤﴾

25. And both raced (to) the door and rended-she^y his shirt from *doboren* (behind/rear) and *alfaya* (both embarrassingly/unhappily found) her master *lada*²⁵¹⁸ (directly at/by) the door; said she^y: what requital (should receive) whom^p wanted [he] by your^t family^w

وَأَسْتَبَقَا الْبَابَ وَقَدَّتْ قَمِيصَهُ
مِنْ دُبُرٍ وَأَلْفَيَا سَيِّدَهَا لَدَا الْبَابِ
قَالَتْ مَا جَزَاءُ مَنْ أَرَادَ بِأَهْلِكَ
سُوءًا إِلَّا أَنْ يُسَجَّنَ أَوْ عَذَابٌ

²⁵⁰⁷ The word “مَكَّنَ” in “مَكَّنَّا” means “found” or “established.” It also means “enabled” or “empowered.” Clearly, the English word “established” does not imply or connote the same as “مَكَّنَ” *per se*!

²⁵⁰⁸ See the *Lexicon* attached to this Translation regarding “*ahadeeth*,” for more details!

²⁵⁰⁹ The Arabic word “*ashuda*”=“أَشُدُّهُ” translated as [his “*prime, full strength*”] meaning reached the ideal age of physical and mental strengths!

²⁵¹⁰ The word “حُكْمًا”=rule: possessing sound understanding effecting just judgment all around!

²⁵¹¹ The word “*iterative*” is used to intensify “bolted” as the Arabic is in the *iterative-intensity form*, “إِغْلَقَتْ”

²⁵¹² The Arabic tongue expression “مِعَاذَ اللَّهِ”=“Refuge by Allah” means the speaker says “I seek refuge in Allah for His protection against what is confronting me!”

²⁵¹³ His “lord” here is *his/her master*, i.e. husband of the lady, he who was rearing him while *guesting* him!

²⁵¹⁴ In “مَثْوَى”=“هناك”=“ثوى” in The Qur’an *overwhelmingly* is joined with Hell! So, whoever is in the “مَثْوَى” is there by *force* of his/her circumstances and *not* by his/her choice *per se*! So, *mathwa-abode* is an *obligatory* one and so “forced: long-term/semi-permanent-abode” seems to me rather appropriate!

²⁵¹⁵ The “ظَالِمُونَ”=“the injustice-doer,” as “الظلم”=“injustice!”

²⁵¹⁶ The Arabic word used is “الْفَحْشَاءُ”=the noun of: “فاحشة,” see التاج! And “الْفَحْشَاءُ”=“profanity” or “profaneness” means: vulgar or irreverent say or action, i.e. the excess of ugliness in statement or action by an entity, a person or a group, (2) or any of Allah’s proscriptions, (3) or fornication (sexual intercourse between partners who are not married to each other) or adultery (voluntary sexual intercourse between a married person and a partner other than the lawful spouse), (3) The ugly excesses of say or action, (4) homosexuality.

²⁵¹⁷ The word “*mukhla'sseen*” is objective, masculine, plural noun meaning: they that were selected by Allah for *purity of their genuine nature* and thus were provided *safety and security* from any punishment!

²⁵¹⁸ The word “لَدَى” from “لَدُنْ” is closer than “عِنْدَ” as you can say: “عِنْدِي مال و المال ليس بَقَبْضَتِكَ الْآنَ” thus, “لَدُنْ” which *closer spatially and more specific*! So *lada* = “directly at/by” seems to indicate such *closeness*! See اللسان!

an ill except that (to be) [he] imprisoned or a painful torment.

26. Said [he]: she seduced me *a'n* (regarding) myself^w; and witnessed/testified a witnesser/testifier of her family^w: *en* (if) [was] his shirt (had been) rended from [anterior] then *ssadaqat*²⁵¹⁹ (she said the truth), and he (is) of the liars.

27. And *en* (if) [was] his shirt (had been) rended from a *doboren* (behind/ rear) then lied-she^y and he (is) of the *ssa'degeena* (always truth renderers).

28. Then *lamma* (when/ whence) [he] saw his shirt (had been) rended from *doboren* (behind/ rear), said [he]: verily it^x (is) of your^y wile^w; verily your^y wile^w (is) great.

29. *Yousifo* (Joseph): let-shun [you^s] *a'n* (off) this^x; and *istaghferey*²⁵²⁰ (let-seek forgiveness you^v) for your^y offense; verily you^y were-she^y of the *kha'tte'eena*²⁵²¹ (he-they wrongdoers).

30. And said women in the city^w: *Azeez's* (the Premier's/- the ruler's) woman/wife seduces [she] her lad²⁵²² *a'n* (regarding) himself^w *qad* (already and affirmatively) [he] (frantically) impassioned her (with) love; verily we see her in a misguidance^x manifest^x.

31. So *lamma* (when/ whence) heard-she^y by their^y machination, sent-she^y to them^y and prepared-she^y for them^y *muttakan* (armed-couch-for-the-feast) and *aa'tat* (gave-she^y) each one-she^y of them^y a knife^w and said-she^y (to Joseph): let-exit [you^s] on them^y; *lamma* they^y saw him, exalted-the^y *m*²⁵²³ him and *qatta'ana*²⁵²⁴ (iteratively cut they^y *m*) their^y hands^w and said they^y *m*: *hasba* (transcends all imperfections) for Allah; not this^x (is) a human; *en* (not) this^x except an angel *ka'reemon*²⁵²⁵ (a bounty-giver and an ennobler).

32. Said she^r: so, *thalekunna*²⁵²⁶ (it-that-afar-you^y-all/ that^y whom^r you^y blamed^w me in him; and *laqad* (verily,

أَلَيْمٌ

قَالَ هِيَ رَوَدَّتْنِي عَنْ نَفْسِي
وَشَهِدَ شَاهِدٌ مِّنْ أَهْلِهَا إِن
كَانَ قَمِيصُهُ قُدَّ مِنْ قُبْلِ
فَصَدَقَتْ وَهُوَ مِنَ الْكَاذِبِينَ ﴿٢٦﴾

وَإِن كَانَ قَمِيصُهُ قُدَّ مِنْ دُبُرٍ
فَكَذَبَتْ وَهُوَ مِنَ الصَّادِقِينَ ﴿٢٧﴾

فَلَمَّا رَأَى قَمِيصَهُ قُدَّ مِنْ دُبُرٍ قَالَ
إِنَّهُ مِنْ كَيْدِكُنَّ إِنَّ كَيْدَكُنَّ عَظِيمٌ ﴿٢٨﴾

يُوسُفُ أَعْرَضَ عَنْ هَذَا
وَاسْتَغْفَرِي لِذَنْبِكَ إِنَّكَ كُنْتَ
مِنَ الْخَاطِئِينَ ﴿٢٩﴾

وَقَالَ نِسْوَةٌ فِي الْمَدِينَةِ امْرَأَتُ
الْعَزِيزِ تَزْوَدُ فَتُنْهَى عَنْ نَفْسِهِ
قَدْ شَغَفَهَا حُبًّا إِنَّا لَنَرُنْهَى فِي
ضَلَالٍ مُّبِينٍ ﴿٣٠﴾

فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ أَرْسَلَتْ
إِلَيْهِنَّ وَأَعْتَدَتْ لَهُنَّ مُتَّكًا وَآتَتْ
كُلَّ وَاحِدَةٍ مِّنْهُنَّ سِكِّينًا وَقَالَتْ
أَخْرِجْ عَلَيْهِنَّ فَلَمَّا رَأَيْنَهُ أَكْبَرْنَهُ
وَقَطَّعْنَ أَيْدِيَهُنَّ وَقُلْنَ حَاشَ لِلَّهِ مَا
هَذَا بَشَرًا إِنْ هَذَا إِلَّا مَلَكٌ كَرِيمٌ ﴿٣١﴾

قَالَتْ فَذَلِكُنَّ الَّذِي لُمْتُنَّنِي فِيهِ

²⁵¹⁹ That is she "always-truth-enforcer" = "صدق" as there is no English word for the verb "إصدق"

²⁵²⁰ The word "استغفري" = "إطلبني الغفران" = "let-seek forgiveness [you^v]" In English there is no seemly way to say: "استغفري" per se! So I settled for saying: "let-seek forgiveness [you^v]"

²⁵²¹ The word "kha'tte'eena" = "خاطئين" = "من تعدوا الخطأ" = be-they who had intentionally wronged; unlike the "المخطئين" = be-they who err unintentionally! So, here she is of the "be-they wrongdoer," not she-they wrongdoers, as if to say she is of the "kha'te'eena mankind^s or progeny," both words are masculine-gender! Also, "of" the wrongdoers intensifies her nature as wrongdoer!

²⁵²² The word "فتى" has three distinct meanings: (1) lad/chap/fellow, i.e. a man of any age, (2) a young man taken as a servant or a supporter, (3) man of: manliness, helpfulness, pridefulness!

²⁵²³ In "كتب التفسير" Books of Qur'an explanation/commentary by the erudite scholars, when the women saw Yousif (Joseph) they all were deeply astonished so much so that they menstruated! For example see القرطبي!

²⁵²⁴ The word "iteratively" to intensify "cut," as the Arabic word is "قطعن" not just "قطعن"

²⁵²⁵ The word "kar'em" = "كريم" is a subjective, singular, masculine noun! It has no exact English equivalent, as explained in length in the Lexicon attached to this Translation! Summarily it means bounty-giver/ennobler!

²⁵²⁶ This "thalekunna" = "ذلكن" is a demonstrative pronoun made up of three distinct components: (1) the particle "ذ" = the demonstrative pronoun for near, singular, masculine, animate or the inanimate; (2) the "ن، لام البعد" = for the "afar idea;" and (3) the "ك، ضمير المخاطب" for the addressee's pronoun, in this case a plural feminine addressees! There is no English equivalent! The best rendition I believe is: thalekuma (it-that-afar-she-you-all)! And "it" stands for the "fact" or "reality," which in fact was afar from their perception as they began accusing her of "misguidance manifest!"

already and affirmatively) I seduced him a'n (regarding) himself^w, then *ista'assama*²⁵²⁷ ([he] affirmably safeguarded) (in abstinence/preserving his self from sin); and *la'en* (indeed if) not [he] does, what [I] command him, surely [he] assuredly²⁵²⁸ be imprisoned and surely assuredly be [he] of the cringelings.

وَلَقَدْ رَوَدْتُهُ عَنْ نَفْسِهِ
فَاسْتَعْصَمَ وَلَئِنْ لَّمْ يَفْعَلْ مَا
ءَامَرُهُ لَيَسْجَنَنَّ وَلَيَكُونَا مِنَ
الصَّغِيرِينَ ﴿٣٣﴾

33. Said [he]: O, my Lord, the prison (is) lovelier to me than what they^y invite me to it^x; and *en(if)not[You]* fend a'n (off) me their^y wife, *assbo* ([I] passionately incline) to them^y and [I] be of the *ja'hileena*²⁵²⁹ (they who act ignorantly or incorrectly).

قَالَ رَبِّ السِّجْنُ أَحَبُّ إِلَيَّ مِمَّا
يَدْعُونَنِي إِلَيْهِ وَإِلَّا تَصْرِفْ عَنِّي
كَيْدَهُنَّ أَصْبُ إِلَيْهِنَّ وَأَكُنْ مِنَ
الْجَاهِلِينَ ﴿٣٤﴾

34. So *estajaba*²⁵³⁰ (favorably-answered) to him his Lord, so [He] parried a'n (off) him their^y wife; verily He, He (is) The Sameo²⁵³¹ (The Acute-Hearer/ The Enabler of others to hear/ favorable Answerer to prayer), The Omniscient.

فَاسْتَجَابَ لَهُ رَبُّهُ فَصَرَفَ عَنْهُ
كَيْدَهُنَّ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٣٥﴾

35. Afterwards seemed/appeared for them²⁵³² from after they^z saw the *Aya'te*^w (signs) surely to assuredly²⁵³³ imprison him until a while.

ثُمَّ بَدَأَ لَهُمْ مِنْ بَعْدِ مَا رَأَوُا
الْآيَاتِ لَيَسْجُنَّهُ حَتَّىٰ حِينٍ ﴿٣٦﴾

36. And entered with him the prison two lads²⁵³⁴; said an *abado*²⁵³⁵ (lone/any-one) (of) them both: verily I dream/vision-[me] pressing wine; and said the other: verily I dream/vision-[me] carrying atop my head bread^x eating from it^x the birds; *nabbea'na* (let inform us you^s by piece-of-significant-and-availing-news) by its^x *ta'awee'le* (ultimate-explanation/interpretation); verily we see you^g of the benefactors.

وَدَخَلَ مَعَهُ السِّجْنَ فَتَيَانٍ قَالَ
أَحَدُهُمَا إِنِّي أَرَانِي أَعْصِرُ خَمْرًا
وَقَالَ الْآخَرُ إِنِّي أَرَانِي أَحْمِلُ فَوْقَ
رَأْسِي خُبْرًا تَأْكُلُ الطَّيْرُ مِنْهُ نَبِئْنَا
بِتَأْوِيلِهِ إِنَّا نَرَاكَ مِنَ
الْمُحْسِنِينَ ﴿٣٧﴾

37. Said [he]: not comes (to) you both, *ita'aamon*^x (wheat/-edible/food-grains)^x *tor'z'aaq'a'nebe* (it^x being given victuals for sustenance to) you both except *nabba'ato* ([I] informed by piece-of-significant-and-availing-news) you both by its^x *ta'awee'le* (ultimate-explanation/interpretation) before that [it^x] comes (to) you both; *tha'lekuma*²⁵³⁶ (it-that-afar-you-

قَالَ لَا يَأْتِيكُمَا طَعَامٌ تُرْزَقَانِيهِ
إِلَّا نَبَأْتُكُمَا فِي تَأْوِيلِهِ قَبْلَ أَنْ
يَأْتِيَكُمَا ذَٰلِكُمَا مِمَّا عَلَّمَنِي رَبِّي

²⁵²⁷ See the Lexicon attached to this Translation for the effect of the letter س when added to a word!

²⁵²⁸ The "ل" in "لَيَسْجَنَنَّ" and "لَيَكُونَنَّ" and in "لَيَسْجَنَنَّ" in Ayah # 35 below, all are juratory "ل" = "ال القسم" amounting to = "التأكيد", i.e. affirmation, expressed in all cases by "assuredly!"

²⁵²⁹ The word "جاهلين" = "jabeleena" is rooted in "جهل" meaning: (1) was ignorant of, (2) believed in some thing contrary to reality, (3) did some thing not correct! So the "jabiloona" are they who act ignorantly or incorrectly!

²⁵³⁰ The word "استجاب" is answered plus made available what was requested, i.e. "favorably answered!"

²⁵³¹ See the Lexicon attached to this Translation for this multi-meaning word "Same'o" = "السميع"

²⁵³² For "them," i.e. to the *Azeez*, her husband and ruler (thus, "them" either for magnanimity of the "ruler") or the ruler and his wife, to show or preserve apparent respect for his wife, as if she were not guilty, despite all the proofs to the contrary, to imprison him for a time!

²⁵³³ See footnote 2457, identical application!

²⁵³⁴ The word "فتيان" in "فتيان" has three distinct meanings: (1) lad/chap/fellow, i.e. a man of any age, (2) a young man taken as a servant or a supporter, (3) man of: manliness, helpfulness, pridefulness!

²⁵³⁵ See the Lexicon attached to this Translation regarding "أحد"

²⁵³⁶ This "thalekuma" = "ذالكما" is a demonstrative pronoun made up of three distinct components: (1) the particle "ذَا" = the demonstrative pronoun, singular, masculine, for near, animate or the inanimate; (2) the "لَا، لام البعد" = for the "afar idea;" and (3) the "ك، ضمير المخاطب" for the addressee's pronoun, in this case a twain addressees! There is no English equivalent! The best rendition I believe is: *thalekuma* (it-afar-you-both), the "it" standing for "this fact" or the "this reality." And this "fact" or "reality" is sure afar from any one, as it is from the most High, Allah SWT! And clearly the addressees are two lads, hence "you-both!"

both/that) of what taught me my Lord; verily I left sect^w/faith^w (*of*) a people not believing they^z by Allah and they by the Hereafter^w they (*are*) disbelievers.

إِنِّي تَرَكْتُ مِلَّةَ قَوْمٍ لَا يُؤْمِنُونَ
بِاللَّهِ وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ

١٧

38. And *ettaba'a* (*closely-followed*) I my fathers' sect^w/faith^w *Ebraheema* (*Abraham*) and *Is-haqa* (*Isaac*) and *Ya'aqooba* (*Jacob*); not [was] for us to partner (*deities*) by Allah of a thing; *tha'leka* (*be-that-afar-it/that*) (*is*) of Allah's munificence on us and on the mankind; [and,] but most (*of*) the mankind not thank they^z.

وَاتَّبَعْتُ مِلَّةَ آبَائِي إِبْرَاهِيمَ
وَإِسْحَاقَ وَيَعْقُوبَ مَا كَانَ لَنَا
أَنْ نَشْرِكَ بِاللَّهِ مِنْ شَيْءٍ ذَلِكَ مِنْ
فَضْلِ اللَّهِ عَلَيْنَا وَعَلَى النَّاسِ
وَلَكِنْ أَكْثَرُ النَّاسِ لَا يَشْكُرُونَ

١٨

39. O, both [my]²⁵³⁷ the prison's companions: are miscellany lords, *kbayron* (*choicer/superior/worthier*) or Allah The One, The *Qahba'ro* (*Ever/Stout Subduer*).

يَصْنَعِي السِّجْنَ ءَارِيَابَ
مُتَفَرِّقُونَ خَيْرٌ أَمِ اللَّهُ الْوَاحِدُ
الْقَهَّارُ

40. Not worship you^z of lesser than/without Allah except names you^z named it^w you^f and yourⁿ fathers; not Allah descended by it^w of an authority; *en* (*not*) the rule except for Allah; [He] commanded that not worship you^z except *eyyaho*²⁵³⁸ (*indeed particularizing Him*); *tha'leka* (*be-that-afar-it/that*) (*is*) [the] religion²⁵³⁹ the forthright; [and,] but most (*of*) the mankind not know.

مَا تَعْبُدُونَ مِنْ دُونِهِ إِلَّا أَسْمَاءُ
سَمَّيْتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ مَا
أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ إِنْ
الْحُكْمُ إِلَّا لِلَّهِ أَمَرَ أَلَّا تَعْبُدُوا إِلَّا
إِيَّاهُ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنْ
أَكْثَرُ النَّاسِ لَا يَعْلَمُونَ

41. O, both [my]²⁵⁴⁰ the prison's companions: as to an *abado*²⁵⁴¹ (*lone/any-one*) (*of*) you both so [he] avails²⁵⁴² a drink (*for*) his lord a wine; and as to the other, so [he] (*shall be*) crucified; then eat the birds from his head; (*had been*) judged/finished²⁵⁴³ the matter^x (*for*) which^x in it^x *tastaf'teya'ne* (*you both affirmably-seek situationally apt and wise opinion*).

يَصْنَعِي السِّجْنَ أَمَا أَحَدُكُمَا
فَيَسْقِي رَبَّهُ خَمْرًا وَأَمَا الْآخَرُ
فَيُصَلَّبُ فَتَأْكُلُ الطَّيْرُ مِنْ
رَأْسِهِ قُضِيَ الْأَمْرُ الَّذِي فِيهِ
تَسْتَفْتِيَانِ

42. And said [he] to whom^p [he] presumed that he (*would be*) escaper of them both: let-mention me [you^s] *enda* (*before/at the presence of*) your^t lord; then (*caused*) him (*to*) forget the Satan *thekra* (*mention of Joseph at*) his lord; so [he] waited in the prison a few years^w.

وَقَالَ لِلَّذِي ظَنَّ أَنَّهُ نَاجٍ مِنْهُمَا
اذْكُرْنِي عِنْدَ رَبِّكَ فَأَنْسَاهُ
الشَّيْطَانُ ذِكْرَ رَبِّهِ فَلَبِثَ فِي
السِّجْنِ بِضْعَ سِنِينَ

43. And said the king: verily I vision seven fat kine eating them^y seven *aeja'fon* (*emaciated-leans*)^w and seven green ears (*of seed-bearing plants*) and others^w dry^w; O, you the chiefs: *aftoney* (*let-you^z situationally fittingly and wisely opine me*) [in] my dream/vision, *en* (*if*) you^c were for

وَقَالَ الْمَلِكُ إِنِّي أَرَى سَبْعَ بَقَرَاتٍ
سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ
وَسَبْعٌ سُتْبِلَتْ خَضِرٌ وَأُخْرُ
يَابِسَتْ يَأْتِيهَا الْمَلَأُ أَفْتُونٌ فِي

²⁵³⁷ The word “يَصَاحِبِي” could have *one* or *two* meanings! Either “O, the twain companions,” or “O, the twain, my companions!” Books of “التفسير” are not firm one or the other but both could be true!

²⁵³⁸ The word “إِنَّا” = “إِدَاةُ توكيد لضمير منصوب” = an article of *intensity* for an *objective pronoun*!

²⁵³⁹ The word “قَيِّمٌ” = “مستقيم” i.e. means *straight*! See اللسان!

²⁵⁴⁰ See footnote 2468 above regarding “my!”

²⁵⁴¹ See the *Lexicon* attached to this *Translation* regarding “أحد”

²⁵⁴² The word “يسقي” is rooted in is rooted in “أسقى” which is more *intense* than “سقى” as “أسقى” means *availed the drink for* (some one), to be drunk *as and when needed*. See الراغب!

²⁵⁴³ The word “قضي” bears *dual* meanings: (1) *judged*, or (2) *finished*! There is little room, if any, to incline for one or the other!

the dream/visions *ta'aboroona* (you^z can interpret).

رَبِّىَ إِنْ كُنْتُمْ لِلرُّءْيَا تَعْبُرُونَ

﴿٤٢﴾

44. Said they^z: *adhghatho*²⁵⁴⁴ (*confused-medley*) dreams and not we by the dreams' *ta'awee'le* (*ultimate: construing-/explanation*) surely (are) knowers.

قَالُوا أَضْغَتْ أَحْلَمَ وَمَا خُنْ
بِتَأْوِيلِ الْأَحْلَمِ يَعْلَمِينَ ﴿٤٣﴾

45. And said [he] who^x escaped of them both, and [he] recalled after a while²⁵⁴⁵, I *ona'bbe'o* ([I] *inform by piece-of-significant-and-availing-news*) you^z by its^x *ta'awee'le* (*ultimate-explanation/interpretation*), so let-send [me]²⁵⁴⁶ you^z.

وَقَالَ الَّذِي نَجَا مِنْهُمَا وَادَّكَرَ بَعْدَ أُمَّةٍ أَنَا أُنَبِّئُكُمْ بِتَأْوِيلِهِ فَأَرْسِلُونِ ﴿٤٤﴾

46. *Yousifo* (*Joseph*): O, you the *Sseddeeqo*²⁵⁴⁷ (*ever truth practicer*) *astoneyna* (*let-you^s situationally fittingly and wisely opine us*) in seven fat kine eating them^y seven *aeja'fon* (*emaciated-leans*)^w and seven green ears^w (*of seed-bearing plants*) and others^w dry^w; *la'allā* (*craving currently unavailable deed that/perhaps*) I return to the mankind *la'allā* (*craving currently unavailable deed that/perhaps*) they know they^z.

يُوسُفُ أَيُّهَا الصِّدِّيقُ أَفْتِنَا فِي سَبْعِ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعِ سُنبُلَاتٍ خُضْرٍ وَأُخَرَ يَابِسَتٍ لَعَلَّكَ أَرْجِعُ إِلَى النَّاسِ لَعَلَّهُمْ يَعْلَمُونَ ﴿٤٥﴾

47. Said [he]: you^z sow seven years^w *da'aban* (*diligently*), then what harvested you^c then let-leave it^x you^z in its^x ears^w except a little of what you^z eat.

قَالَ تَزْرَعُونَ سَبْعَ سِنِينَ دَأَبًا فَمَا حَصَدْتُمْ فَذَرُوهُ فِي سُنْبُلِهِ إِلَّا قَلِيلًا مِمَّا تَأْكُلُونَ ﴿٤٦﴾

48. Afterwards *ya'atee* (*approaches/comes*) from after *tha'leka* (*he-that-afar-it/that*) seven^w hard^w (*years*), eat they^y what advanced you^c for them^y except a little of what *tohssenoona* (*fortifyingly preserve you^z*).

ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ سَبْعٌ شِدَادٌ يَأْكُلْنَ مَا قَدَّمْتُمْ لَهُنَّ إِلَّا قَلِيلًا مِمَّا تَحْصِنُونَ ﴿٤٧﴾

49. Afterwards *ya'atee* (*approaches/comes*) from after *tha'leka* (*he-that-afar-it/that*) *aamon*²⁵⁴⁸ (*year*) in it^x *youghato* (*to be they^z revived by delightful-pasture-producing rain*) the mankind and in it^x *ya'asserona* (*press/squeeze they^z*).

ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ عَامٌ فِيهِ يُغَاثُ النَّاسُ وَفِيهِ يَعَصِرُونَ ﴿٤٨﴾

50. And said the king: *eeto* (*let-bring you^z to*) me by him; so *lamma* (*when/whence*) came^x (*to*) him the messenger^x said [he] (*Yousif/ Joseph*): let-return [you^s] to your^t lord and then let-ask him [you^s]: what the women's status, who^v *qatta'a* (*repetitively cut*) they^y their hands^w; verily my Lord by their^y wile (*is*) Omniscient.

وَقَالَ الْمَلِكُ أَتُؤْنِسُ بِيهِ فَلَمَّا جَاءَهُ الرَّسُولُ قَالَ أَرْجِعْ إِلَىٰ رَبِّكَ فَسَأَلَهُ مَا بَالُ النِّسْوَةِ الَّتِي قَطَعْنَ أَيْدِيَهُنَّ إِنَّ رَبِّي بِكَيْدِهِنَّ عَلِيمٌ ﴿٤٩﴾

²⁵⁴⁴ The word "أضغاث" = *adhghatho* = plural for "اضغت" "*dhghatho*" = a handful/bunch of grass/firewood! And *adhghatho*-dreams = "*confused-medley of dreams*" = metonymical way of saying: *it is perplexing and difficult to explain clustered bunch of things!*

²⁵⁴⁵ The word "أمة" has more than a dozen different meanings, among a *while*! See الهادي!

²⁵⁴⁶ The letter "ن" in "فارسلون" by Arabic (*linguistic*) Rule, is called "نون الوقاية او العماد، حيث لا يستغنى عنها" which precedes the speaker's pronoun "إي" The speaker's pronoun "ي" in "فارسلون" is omitted, for "التخفيف" = "alleviation, lightening" or *Ayat's end harmony (rhyme)*! See إعراب القرآن، لمحمود صافي

²⁵⁴⁷ The word "الصدِّيق" carries many meanings: (1) believes muchly, (2) always tells the truth, (3) it is the title of the Great Messenger and Prophet (*Patriarch*) *Ebrabeem* (*Abraham*), (4) the title of *Yousif* (*Joseph*) in this *Surah*, (5) the title of Prophet *Idriss* (*Idrees*), (6) the title of the chaste *Mariam* (*Mary*), mother of *Isa* (*Jesus*), (7) title of *Abu Bakr*, First Caliph, may Allah be pleased with him.

²⁵⁴⁸ The Arabic text says "عام" but in English there is only one word to mean عام and سنة In Arabic there is "عام" each with a *difference*! Here "عام" is in reference to a *year with a specific significant event in it, beginning any day within the year*; whereas "سنة" is a *year with reference to a beginning of a specific month and an ending by a specific month every time all the time*! As to "حول" = *anniversary of any special event*; and "حجة" = *lunar-year*! Although generally all are loosely used *synonymously or interchangeably*! See الفرق اللغوية، لـ أبي هلال العسكري!

51. Said [he] (the king to the women): what (was/ had been) your^v *khatt'bo* (serious-matter) *edh* (when) [you^{y m}] seduced^{y m} Yousifa (Joseph) a'n (regarding) himself^w; said they^{y m}: *basha* (transcends all imperfection) for Allah; not we knew on him of an ill; said-she^y the *Azeez's* (premiere's) woman: now *hasshassa*²⁵⁴⁹ (probingly evidenced) the right; I seduced him a'n (regarding) himself^w; and verily he surely (is) of the *ssa'degeena* (always truth enforcers).

قَالَ مَا خَطْبُكُمْ إِذْ رَوَدْتُمْ يُوسُفَ
عَنْ نَفْسِهِ قُلْنَ حَاشَ لِلَّهِ مَا
عَلَمْنَا عَلَيْهِ مِنْ سُوءٍ قَالَتْ
أَمْرَأْتُ الْغَزِيرِ الْكُنْ حَصْحَصَ
الْحَقِّ أَنَا رَوَدْتُهُ عَنْ نَفْسِهِ
وَإِنَّهُ لَمِنَ الصَّادِقِينَ ﴿٥١﴾

52. *Tha'leka* (he-that-afar-it/that) to know [he] (the premiere) surely I not betrayed him by the *ghaybe*²⁵⁵⁰ (during his absence); and that Allah not a right-guides the betrayers' slyness.

ذَلِكَ لِيَعْلَمَ أَنِّي لَمْ أَخُنْهُ بِالْغَيْبِ
وَأَنَّ اللَّهَ لَا يَهْدِي كَيْدَ الْخَائِبِينَ ﴿٥٢﴾

53. And not [I] absolve myself^w, verily the self^w (is) surely *ammaraton* (iterative orderer)^w by the ill, except what *ra'hema*²⁵⁵¹ (mercy-gave) my Lord, verily my Lord (is) *Ghafooron* (iterative Forgive) *Raheemon* (iterative mercy Giver).

وَمَا أَبرَأُ نَفْسِي إِنْ أَنفَسَ
لَأَمَارَةٌ بِالسُّوءِ إِلَّا مَا رَحِمَ رَبِّي
إِنَّ رَبِّي غَفُورٌ رَحِيمٌ ﴿٥٣﴾

54. And said the king: *eeto* (let-bring you^s to) me by him *astakh'less* ([I] affirmably-exclusively-single) him for myself^w; so *lamma* (when/whence) [he] spoke (to) him, said [he]: verily you^s (are) today *laday*²⁵⁵² (directly and possessively from) us *makeenon*²⁵⁵³ (he who is of: status/ empowerment/ long abode) trustworthy.

وَقَالَ الْمَلِكُ أَتُتُونِي بِهِ
أَسْتَخْلِصُهُ لِنَفْسِي فَلَمَّا كَلَّمَهُ
قَالَ إِنَّكَ الْيَوْمَ لَدَيْنَا مَكِينٌ أَمِينٌ ﴿٥٤﴾

55. Said [he]: let-make me [you^s] over the land's^w treasures^w; verily I am *hafaedhon*²⁵⁵⁴ (iterative keeper-up) omniscient.

قَالَ اجْعَلْنِي عَلَى خَزَائِنِ الْأَرْضِ
إِنِّي حَفِيزٌ عَلِيمٌ ﴿٥٥﴾

56. And like *tha'leka* (he-that-afar-it/that) We firmly enabled/empowered²⁵⁵⁵ for Yousifa (Joseph) in the land^w *yatabanw'o* ([he] deservedly ensconces) of it^w whence [he] wills; [We] betide by Our mercy^w whom^p [We] will and [We] waste not a remuneration (of) the benefactors.

وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ
يَتَّبِعُوا مِنْهَا حَيْثُ يَشَاءُ نُصِيبُ
بِرَحْمَتِنَا مَنْ نَشَاءُ وَلَا نُضِيعُ أَجْرَ
الْمُحْسِنِينَ ﴿٥٦﴾

²⁵⁴⁹ The word “حَصْحَصَ” means *became manifest after probing into its evidence*, not just became clear!

²⁵⁵⁰ The word “الغيب” has several meanings: (1) the *invisible which only Allah knows*, (2) *doubt*, and (3) the *place where it is not known what it contains* (4) anything *not seen by the eye even if concludable*! See اللسان!

²⁵⁵¹ The word “رحمة” = “mercy” in Arabic “رحمة” is *unlike* its English equivalent, in that “رحمة” can be *conjugated* into *verbs* of the past, present, future, active, passive, etc! As in this case, it is constructed in the past-tense for the masculine singular! There is no way to exactly render this in English *per se*! So the closest is to possibly say: “except what mercy-gave my Lord,” thus introducing the idea of “mercy-given” which the Arabic text does not really say *per se*! The Arabic says, as if to say: *except what mercied my Lord*” which cannot be said in correct English, as there is *no* such word as “mercied!”

²⁵⁵² The word “لدى” is *closer* than “عند” as you can say: “عندي مال و المال ليس بقبضتك الآن” thus, “لدى” which *closer* spatially and more specific! So, “directly and possessively from” (us) seems to indicate such *closeness*! See اللسان!

²⁵⁵³ The word “makeen” = “مكن” is a *singular, masculine, subjective or objective noun*, for which there is *no* English equivalent! The word has *four distinct* meanings, *all* seem applicable here! It means (1) a man of esteemed status, (2) he who is established and empowered to thoroughly administer and manage, (3) he who is a resident of stable abode, (4) a stable lodging or a stable abode!

²⁵⁵⁴ The word “حفيظ” is rooted in “حفظ” = “kept-up” not just “kept, or maintained,” or even “guarded!” *Merriam Webster's Dictionary* puts “keep up” as: “to *stay even* (as in *acts of strength, endurance, or speed*) *although he was small he could keep up with the larger boys in sports*!” (*Emphasis is added*)!

²⁵⁵⁵ The word “مكن” in “مكنا” means “*found*” or “*established*!” It also means “*enabled*” or “*empowered*!” Clearly, the English word “established” does not imply or connote the same as “مكن” *per se*!

57. And surely the Hereafter's^w remuneration (*is*) *khayron* (choicer/ superior/ worthier) for whom^r believed they^z and they^z were *yattaqoona* (they reverently guard not to displease Allah).
 58. And came Yousifa's (Joseph's) brothers; then they^z entered on him; so [he] knew them while they (were) for him *munkeroona* (not recognizers).
 59. And *lamma* (when/whence) [he] furnished them by their furnishment said [he]: *eeto* (let-bring you^z to) me by a brother for you^b of yourⁿ father; do not²⁶²³ see you^z surely I fulfill²⁶²⁴ the measure and I am *khayro* (choicer/ superior/ worthier) (of) the hospitality-givers.
 60. Then *en*(if) not *ta'ato* (come to) me by him then no measure for you^b *endei* (by my rule) and let-not near [me]²⁶²⁵ you^z.
 61. Said they^z: we shall induce *a'n* (regarding) him his father and verily we surely (are) doers.
 62. And said [he] for his lads: let-make you^z their merchandise in their saddlebags, *la'alla* (craving currently unavailable deed that/perhaps) they know it^w if they^z transposed²⁶²⁶ to their family, *la'allathey* return they^z.
 63. So *lamma* (when/whence) returned they^z to their father said they^z: O, our father (had been) disallowed of us the measure, so let-send [you^s] with us our brother, [we] measure and verily we (are) for him surely keepers-up²⁶²⁷.
 64. Said [he]: do [I] trust you^z over him except as that I (had) trusted you^z over his brother of before; then, Allah (*is*) *khayron* (choicer/ superior/ worthier) keeper-up²⁶²⁸ and He (*is*) *arhamo* (more merciful) (of) the *ra'heemeena* (multitudinous mercy-givers).
 65. And *lamma* (when/whence) opened they^z their *mata'a*²⁶²⁹ (furnishings/ chattel/ or things for utility) they^z found their merchandise^w *ruddat* (had been forthwith-retuned-she^v) to them; said they^z: O, our father what (more) do we quest; this (*is*) it^w; Our merchandise^w *ruddat* to us;

وَلَا جُرْ إِلَّا خَيْرٌ لِلَّذِينَ ءَامَنُوا
وَكَانُوا يَتَّقُونَ ﴿٥٧﴾

وَجَاءَ إِخْوَةُ يُوسُفَ فَدَخَلُوا عَلَيْهِ
فَعَرَفَهُمْ وَهُمْ لَهُ مُنْكَرُونَ ﴿٥٨﴾

وَلَمَّا جَهَّزَهُم بِجَهَازِهِمْ قَالَ أَتُنُونِ
بِأَخٍ لَكُمْ مِنْ أَبِيكُمْ أَ لَا تَرَوْنَ أَنِّي
أَوْفَى الْكَيلِ وَأَنَا خَيْرُ الْمُنْزِلِينَ ﴿٥٩﴾

فَإِنْ لَمْ تَأْتُونِي بِهِ فَلَا كَيْلَ لَكُمْ
عِنْدِي وَلَا تَقْرَبُونِ ﴿٦٠﴾

قَالُوا سَتَرُوهُ عَنْهُ أَبَاهُ وَإِنَّا
لَفَاعِلُونَ ﴿٦١﴾

وَقَالَ لِفَتَيَيْنِهِ اجْعَلُوا بِضَعَتَهُمْ فِي
رِحَالِهِمْ لَعَلَّهُمْ يَعْرِفُونَهَا إِذَا انْقَلَبُوا
إِلَى أَهْلِهِمْ لَعَلَّهُمْ يَرْجِعُونَ ﴿٦٢﴾

فَلَمَّا رَجَعُوا إِلَى أَبِيهِمْ قَالُوا
يَتَابَانَا مِنْهُ مِنَّا الْكَيلُ فَأَرْسَلْ
مَعَنَا أَخَانًا نَكْتَلْ وَإِنَّا لَهُ
لَحَافِظُونَ ﴿٦٣﴾

قَالَ هَلْ ءَامَنْتُمْ عَلَيَّ إِلَّا كَمَا
أَمَنْتُمْ عَلَىٰ أَخِيهِ مِنْ قَبْلُ فَاللَّهُ
خَيْرٌ حَفِظًا وَهُوَ أَرْحَمُ الرَّحِيمِينَ ﴿٦٤﴾

وَلَمَّا فَتَحُوا مَتَاعَهُمْ وَجَدُوا
بِضَعَتَهُمْ رَدَّتْ إِلَيْهِمْ قَالُوا يَتَابَانَا
مَا نَبْغِي هَذِهِ بِضَعَتَنَا رَدَّتْ إِلَيْنَا

²⁶²³ Clearly this “ألا” is the “ألا” for urging or desiring, i.e. promoting the action of the following verb!

²⁶²⁴ The word “أوفي” from “الوفاء” = “التمام” meaning gathering the last component of any obligation to make it a whole! So, “أوفي” means I endeavor and gather the last part of an obligation and fulfill it!

²⁶²⁵ The letter “ن” in “تقربون” by Arabic (linguistic) Rule, is called “نون الوقاية أو العماد، حيث لا يستغنى عنها” which precedes the speaker’s pronoun “ي” The speaker’s pronoun “ي” in “تقربون” is omitted, for “التخفيف” = “إعراب القرآن، لمحمود صافي” See “إعراب القرآن، لمحمود صافي”

²⁶²⁶ The word “انقلبوا” = “they^z transposed,” means they betook themselves returning!

²⁶²⁷ The word “حافظون” is rooted in “حفظ” which is to “kept-up” not just “kept, or maintained,” or even “guarded!” Merriam Webster’s Dictionary puts “keep up” as: “to stay even (as in acts of strength, endurance, or speed) *although he was small he could keep up with the larger boys in sports*!” (Emphasis is added)!

²⁶²⁸ Ibid, except for حافظ

²⁶²⁹ The word “متاع” = “mata’an” has many meanings, among them: furnishings, chattel, things for utility!

and *nameero* ([we] obtain [wheat-grain lay-up provision] for) our family^w and [we] keep-up²⁶³⁰ our brother and *naẓdado*²⁶³¹ ([we] further-augment) a camel's measure, *tha'leka* (be-that-afar-it/that) (is) an easy measure.

66. Said [he]: never [I] send him with you^z until *ta'atoney* (you^z accord/grant me) a *mantheqan*²⁶³² (ratified-covenant) from Allah that assuredly²⁶³³ *ta'ato'nanney* (come you^z to me) by him, except if (to be) besieged [by] you^z; so *lamma* (when/whence) they^z gave him their *mantheqa* (= *mantheqan*), said [he]: Allah over what we say (is) Custodian.

67. And said [he]: O, my sons let-not enter you^z from a one door; and let-enter you^z from miscellany (*separate*) doors; and not I enrich²⁶³⁴ *a'n* (regarding) you^b from Allah of a thing; *en* (not) the rule except for Allah, on Him I trusted and on Him so surely let trust the trusters.

68. And *lamma* (when/whence) entered they^z from whence ordered them their father not [was] enriching *a'n* (regarding) them of Allah a thing except a need (concern) in *Ya'aqooba's* (Jacob's) self^w [he] satisfied it^w; and verily he (is) a knowledge possessor for what We taught him; [and,] but most (of) the mankind not know.

69. And *lamma* (when/whence) they^z entered on *Yousifa* (Joseph), [he] lodged to him²⁶³⁵ his brother (and) said [he]: verily I am your^t brother; so let-not [you^s] anguish/sorrow by what they^z were working.

70. Then *lamma* (when/whence) [he] furnished them by their furnishment, he emplaced the *seqa'ya'te* (drink-goblet^w) in his brother's saddlebag; afterwards proclaimed a proclaimer: O, you^y the *aero* (caravan carrying wheat-/food-grains)^w verily you^b (are) surely thieves.

71. Said they^z while they^z forwardly-advanced on them: what (are) you^z missing.

وَنَمِيرُ أَهْلَنَا وَنَحْطُ أَخَانَا وَتَزِدَادُ
كَيْلَ بَعِيرٍ ذَلِكَ كَيْلٌ يَسِيرٌ ﴿٦٦﴾

قَالَ لَنْ أَرْسِلَهُ مَعَكُمْ حَتَّى
تُؤْتُوا مَوْثِقًا مِنْ رَبِّ اللَّهِ لَتَأْتُنِي
بِهِ إِلَّا أَنْ يُخَاطَبَ بِكُمْ فَلَمَّا آتَوْهُ
مَوْثِقَهُمْ قَالَ اللَّهُ عَلَى مَا نَقُولُ
وَكَيلٌ ﴿٦٧﴾

وَقَالَ يَبْنَى لَا تَدْخُلُوا مِنْ بَابٍ
وَاحِدٍ وَادْخُلُوا مِنْ أَبْوَابٍ مُتَفَرِّقَةٍ
وَمَا أَغْنَى عَنْكُمْ مِنْ رَبِّ اللَّهِ مِنْ شَيْءٍ
إِنَّ الْحَكْمَ إِلَّا لِلَّهِ عَلَيْهِ تَوَكَّلْتُ وَعَلَيْهِ
فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ ﴿٦٨﴾

وَلَمَّا دَخَلُوا مِنْ حَيْثُ أَمَرَهُمْ آبَاؤُهُمْ
مَا كَانَتْ يُغْنِي عَنْهُمْ مِنَ اللَّهِ مِنْ
شَيْءٍ إِلَّا حَاجَةٌ فِي نَفْسِ يَعْقُوبَ
قَضَاهَا وَإِنَّهُ لَذُو عِلْمٍ لَمَّا عَلِمَنَّه
وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٦٩﴾

وَلَمَّا دَخَلُوا عَلَى يُوسُفَ ءَاوَىٰ
إِلَيْهِ أَخَاهُ قَالَ إِنِّي أَنَا أَخُوكَ فَلَا
تَبْتَسِمْ بِمَا كَانُوا يَعْمَلُونَ ﴿٧٠﴾

فَلَمَّا جَهَّزَهُمْ بِجَهَّازِهِمْ جَعَلَ
السِّقَايَةَ فِي رَحْلِ أَخِيهِ ثُمَّ أَذَّنَ
مُؤَذِّنٌ أَيُّهَا الْعَبْرُ إِنَّكُمْ لَسَّرَقُونَ ﴿٧١﴾

قَالُوا وَأَقْبَلُوا عَلَيْهِمْ مَاذَا
فَلَمَّا جَهَّزَهُمْ بِجَهَّازِهِمْ جَعَلَ
السِّقَايَةَ فِي رَحْلِ أَخِيهِ ثُمَّ أَذَّنَ
مُؤَذِّنٌ أَيُّهَا الْعَبْرُ إِنَّكُمْ لَسَّرَقُونَ ﴿٧١﴾

²⁶³⁰ Ibid, except for "إنحفظ"

²⁶³¹ The word "تزداد" implies greater intensity, and التاج says it is "البلغ" So further is prefixed for this purpose! That is they would further-increase their gain by getting additional load for their brother!!

²⁶³² Ratification by open declaration and oath!

²⁶³³ The "ل" in "لتأتني" is a juratory "ل" = "القسم" amounting to = "التأكيد", i.e. affirmation, expressed by "assuredly!"

²⁶³⁴ The word "أغني" has double meanings: (1) enrich, (2) suffice! But "enrich" includes suffice and not vice versa! As "enrich" makes rich or richer, makes fuller, more meaningful, or more rewarding whereas "suffice" meets the present needs of a specific task! Hence "enrich" is superior!

²⁶³⁵ Embraced him, i.e. by way of greeting him!

72. Said they ^z : we (are) missing <i>sso'wa'a</i> ²⁶³⁶ (<i>drinking/-measuring goblet</i>) ^x (of) the king; and for whom ^p [he] came by it ^x a camel's load and I am by it ^x a claimer/-guarantor.	<p>تَفْقَدُونَ ﴿٧٦﴾</p> <p>قَالُوا تَفْقَدُ صُوعًا مِّلْكٍ وَلِمَنْ جَاءَ بِهِ حِمْلُ بَعِيرٍ وَأَنَا بِهِ زَعِيمٌ ﴿٧٧﴾</p>
73. Said they ^z : <i>ta-Allahey</i> ²⁶³⁷ (<i>by Allah</i>) <i>laqad</i> (<i>verily, already and affirmatively</i>) knew you ^c not came we to corrupt in the land ^w and not we were thieves.	<p>قَالُوا تَاللَّهِ لَقَدْ عَلِمْتُمْ مَا جِئْنَا لِنُفْسِدَ فِي الْأَرْضِ وَمَا كُنَّا سَارِقِينَ ﴿٧٨﴾</p>
74. Said they ^z : then what (<i>is</i>) his requital, <i>en</i> (<i>if</i>) you ^c were liars.	<p>قَالُوا فَمَا جَزَاؤُهُ إِنْ كُنْتُمْ كَاذِبِينَ ﴿٧٩﴾</p>
75. Said they ^z : his requital (<i>is</i>) who ^a [<i>it</i> '] (<i>the king's goblet</i>) (<i>had been</i>) found in his saddlebag, so he (<i>is</i>) his requital ²⁶³⁸ , like <i>tha'leka</i> (<i>he-that-afar-it/that</i>) requite [<i>we</i>] the <i>dha'lemeena</i> ²⁶³⁹ (<i>injustice-doers</i>).	<p>قَالُوا جَزَاؤُهُ مَنْ وَجَدَ فِي رَحْلِهِ فَهُوَ جَزَاؤُهُ كَذَلِكَ نَجْزِي الظَّالِمِينَ ﴿٨٠﴾</p>
76. So [he] began by their chattel before his brother's chattel; afterwards <i>ista'kbrajaha</i> ²⁶⁴⁰ ([he] <i>affirmably-produced it</i> ^w) from his brother's chattel; like <i>tha'leka</i> (<i>he-that-afar-it/that</i>) We schemed for Yousifa (Joseph); not [was] [he] to take his brother in the king's religion (<i>Law</i>) except that/if Allah wills; [We] raise ranks ^w (of) whom ^p [We] will; and above every a knowledge possessor (<i>is</i>) an omniscient.	<p>فَبَدَأَ بِأَوْعِيَّتِهِمْ قَبْلَ وِعَاءِ أَخِيهِ ثُمَّ اسْتَخْرَجَهَا مِنْ وِعَاءِ أَخِيهِ كَذَلِكَ كِدْنَا لِيُوسُفَ مَا كَانَ لِيَأْخُذَ أَخَاهُ فِي دِينِ الْمَلِكِ إِلَّا أَنْ يَشَاءَ اللَّهُ نَرْفَعُ دَرَجَاتٍ مَنْ نَشَاءُ وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ ﴿٨١﴾</p>
77. Said they ^z : <i>en</i> (<i>if</i>) [he] steals, so <i>qad</i> (<i>already and affirmatively</i>) stole his brother of before; so <i>asarraba</i> (<i>secretly-kept it</i> ^w) Yousifo (Joseph) in himself ^w and not disclosed/-flashed it ^w to them; said [he]: you ^f (<i>are</i>) eviler place/post, and Allah (<i>is</i>) knowinger by what you ^z describe ²⁶⁴¹ .	<p>قَالُوا إِنْ يَسْرِقْ فَقَدْ سَرَقَ أَخٌ لَهُ مِنْ قَبْلُ فَأَسْرَهَا يُوسُفُ فِي نَفْسِهِ وَلَمْ يُبْدِهَا لَهُمْ قَالَ أَنْتُمْ شَرُّ مَكَانًا وَاللَّهُ أَعْلَمُ بِمَا تَصِفُونَ ﴿٨٢﴾</p>
78. Said they ^z : <i>ya'ayyoha</i> (O, you ^s) the <i>Azeez</i> (Master) verily for him (<i>is</i>) a father <i>shaykhan</i> (<i>aged</i>) big/old; so let-take [you ^s] an <i>abadana</i> ²⁶⁴² (<i>lone/any-one of us</i>) (<i>in</i>) his stead; verily we see you ^s of the benefactors.	<p>قَالُوا يَا أَيُّهَا الْعَزِيزُ إِنَّ لَهُ أَبًا شَيْخًا كَبِيرًا فَخُذْ أَحَدًا مَكَانَهُ إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ ﴿٨٣﴾</p>
79. Said [he]: Allah's refuge ^{w2643} that [we] take except whom ^p we found our <i>mata'a</i> ²⁶⁴⁴ (<i>furnishings/chattel-</i>	<p>قَالَ مَعَاذَ اللَّهِ أَنْ نَأْخُذَ إِلَّا مَنْ</p>

²⁶³⁶ The word “صُوعًا” = “سَقَايَة” could be masculine or a feminine gender! It is masculine as “صُوعًا” and a feminine as “سَقَايَة” = (giving/supplying-of-water)^w! See الذر المصون، د أحمد الحلبي!

²⁶³⁷ The word “*ta-Allahey*” is made up of two distinct components: the “*ta*” = “ت” and “*Allahey*” The “*ta*” is “ت” = a “*jurative* particle,” in English it’s equivalent to “by” in the sense of: “in the name of,” and “*Allahey*” is “Allah” grammatically inflected because of the prepositional genitive particle “*ta*”

²⁶³⁸ According to their customary Law, whoever was convicted of thievery he is taken as a slave!

²⁶³⁹ The “ظالمين” = “the injustice-doers,” as “الظلم” = “injustice!” See the Lexicon attached to this Translation!

²⁶⁴⁰ See the Lexicon attached to this Translation for the effect of the letter س when added to a word!

²⁶⁴¹ The word “تصفون” rooted in “وصف” In the Arabic tongue expression “تصفون” could mean describing the untruth, as in the Ayah: “And describe your tongues the untruth” (S16: 62)!

²⁶⁴² The word “أحد” is a proper noun for whomever it is suitable to be addressed, be it a singular, a plural, a masculine or a feminine! See اللسان! It means: (1) a unique one, i.e. unlike any other, (2) a lone, that stands apart from others! (3) Literally one! However, in English “lone” is singular, standing alone! So, to keep the concepts of “أحد” and “lone” simultaneously transliteration seems to be a must! The applicable “أحد” will or should be obvious from context where it appears!

²⁶⁴³ The expression “Allah’s refuge^w” is Arabic tongue expression meaning: I refuge by Allah = I shall refrain from doing the wrong thing by Allah’s help!

/or things for utility) endabo (in his possession); verily we (are) then surely dha'lemona²⁶⁴⁵ (injustice-doers).

80. Then lamma (when/whence) istay'aso²⁶⁴⁶ (affirmed-despair they^z) from him, they^z detached na'jeyan²⁶⁴⁷ (secretly-mutually-conferees); said their elder: have not known you^z that yourⁿ father qad (already and affirmatively) [he] took on you^b a mantheqan (ratified-covenant) from Allah and of before when^o farrattom²⁶⁴⁸ (had-remiss you^c) in Yousifa (Joseph); so never [I] leave the land^w until allows me my father, or rules Allah for me; and He(is) kbayro (choicer/superior/worthier) (of) the rulers.

81. Let-return you^z to yourⁿ father then let-say you^z: O, our father; verily your^t son stole; and not we witnessed except by what we knew; and we were not for the invisible keepers-up²⁶⁴⁹.

82. And let-ask [you^s] the village^w which^u we were in it^w and the aero(caravan carrying wheat/food-grains)^w which^u aqbalana (we forwardly-advanced) in it^w; and verily we surely (are) ssadeqeena (always truth enforcers).

83. Said [he]: rather lured-she^y for you^b yourⁿ selves^w a matter; so comely patience; asa (craving a deed beyond one's means that/may) Allah to ya'ateyaney (bring to me) by them together; verily He, He(is) The Omniscient The Hakeemo²⁶⁵⁰ (infinite hekmal²⁶⁵¹ Possessor).

84. And[he]diverted a'n (off) them and said [he]: alas, my sorrow over Yousifa (Joseph); and whitened-she^y m2652 his both eyes^w from the sadness, while he (was) ka'dhee-mon²⁶⁵³ (unrelenting suppressor of his grief).

85. Said they^z: ta-Allahy²⁶⁵⁴ (by Allah); tafta'o²⁶⁵⁵ (recurrently-cease not [you^s]) remember [you^s] Yousifa (Joseph) until be [you^s] haradhan (degenerate/self-inflected debasement)

وَجَدْنَا مَتَعَنَا عِنْدَهُ إِذَا لَطَلْمُونَ ﴿٧٦﴾

فَلَمَّا اسْتَيْسَسُوا مِنْهُ خَلَصُوا نَجِيًّا قَالَ كَبِيرُهُمْ أَلَمْ تَعْلَمُوا أَنَّ أَبَاكُمْ قَدْ أَخَذَ عَلَيْكُمْ مَوْثِقًا مِنَ اللَّهِ وَمِنْ قَبْلُ مَا فَرَّطْتُمْ فِي يُوسُفَ فَلَنْ أَبْرَحَ الْأَرْضَ حَتَّى يَأْذَنَ لِي أَبِي أَوْ يَحْكُمَ اللَّهُ لِي وَهُوَ خَيْرُ الْحَاكِمِينَ ﴿٧٧﴾

أَرْجِعُوا إِلَى آبَائِكُمْ فَقُولُوا يَتَابَانَا إِنَّ أَبْنَاكَ سَرَقَ وَمَا شَهِدْنَا إِلَّا بِمَا عَلَّمْنَا وَمَا كُنَّا لِلْغَيْبِ حَافِظِينَ ﴿٧٨﴾

وَسَأَلَ الْقَرْيَةَ الَّتِي كُنَّا فِيهَا وَالْعِيرَ الَّتِي أَقْبَلْنَا فِيهَا وَإِنَّا لَصَادِقُونَ ﴿٧٩﴾

قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا فَصَبْرٌ جَمِيلٌ عَسَى اللَّهُ أَنْ يَأْتِيَنِي بِهِمْ جَمِيعًا إِنَّهُ هُوَ الْعَلِيمُ

الْحَكِيمُ ﴿٨٠﴾ وَتَوَلَّى عَنْهُمْ وَقَالَ يَتَّسِفُ عَلَيَّ يُوسُفُ وَأَبْيَضَّتْ عَيْنَاهُ مِنَ الْحُزَنِ فَهُوَ كَظِيمٌ ﴿٨١﴾

قَالُوا تَاللَّهِ تَفْتَوْا تَذْكُرُ يُوسُفَ حَتَّى تَكُونَ حَرَضًا أَوْ تَكُونَ

²⁶⁴⁴ See footnote 2487 above regarding "mata'al"

²⁶⁴⁵ The "ظالمون" = "the injustice-doers," as "الظلم" = "injustice!" See footnote 148 below!

²⁶⁴⁶ The word here is "استيسسوا" = "affirmed despair, not "يسسوا" = "despaired!"

²⁶⁴⁷ The word "خلص" in "خلصوا" = "خلص الرجل من القوم، أي اعتزلهم وخرج عنهم ومنهم" Thus, "خلص" = detached (as from a group); and the word "نجيا" is an adverbial, derived from "تناجى" = that is he had secretly and mutually counseled! See اعراب القرآن، لمحمود صافي والهادي!!

²⁶⁴⁸ The word "farratta" = "فرط" in "فرطتم" is best described by the word "remiss" which is an adjective and all its synonyms are also adjectives as expected! But "فرط" and "فرطتم" all are verbs in the past tense! So I chose "had-remiss!"

²⁶⁴⁹ The word "حافظين" is rooted in "حفظ" which is to "kept-up" not just "kept, or maintained," or even "guarded!" Merriam Webster's Dictionary puts "keep up" as: "to stay even (as in acts of strength, endurance, or speed) *although he was small he could keep up with the larger boys in sports*!" (Emphasis is added)!

²⁶⁵⁰ See the Lexicon attached to this Translation for an exposition on the words "الحكيم" and "الحكيم"

²⁶⁵¹ See the Lexicon attached to this Translation for "hekmal"

²⁶⁵² That mean he lost his vision.

²⁶⁵³ The word "unrelenting" is employed here to intensify "suppressor" as the Arabic is "كظيم" not "كاظم"

²⁶⁵⁴ See footnote 2501 above regarding: "ta Alla'bel"

²⁶⁵⁵ The word "فتىء" in "تفتؤ" = recurrently-ceases and repeats the cycle! And generally it means "ما زلت" = you cease not! See الراغب والهادي

or be [you^s] of the *ha'lekeena* (ones that have perished).

مِنَ الْهَالِكِينَ ﴿٨٥﴾

86. Said [he]: verily only [I] complain my *batbth* (*ultimate-grief*) and my sadness to Allah and [I] know from Allah what not know you^z.

قَالَ إِنَّمَا أَشْكُوا بَنِي وَحُزْنِي إِلَى اللَّهِ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ ﴿٨٦﴾

87. O, my sons: let-go you^z then *tabasaso* (*let-inquire you^z by all your senses*) of Yousifa (Joseph) and his brother; and let-not despair you^z from Allah's *raw'he^x* (*mercy^w - /relief^x*)²⁶⁵⁶; verily it^x (*the truth is*) not despairs of Allah's *raw'he^x* except the people, the disbelievers.

يَبْنِي أَذْهَبُوا فَتَحَسَّسُوا مِنْ يُوسُفَ وَأَخِيهِ وَلَا تَيْسَسُوا مِنْ رَوْحِ اللَّهِ إِنَّهُ لَا يَأْتِئُسُ مِنْ رَوْحِ اللَّهِ إِلَّا الْقَوْمُ الْكَافِرُونَ ﴿٨٧﴾

88. So *lamma* (*when/whence*) they^z entered on him, said they^z: O, the *Azeezo* (*premiere*), touched/betided us, and our family the *dhurro* (*persisting distress*); and we came by a merchandise^w *muzja'ten^w* (*scanty and insignificant*)^w; nonetheless let-fulfill^w [you^s] for us the measure and *tassaddaq* (*let have charity you^s*) on us; verily Allah requites the *mutassaddeqeena* (*charity-doers*).

فَلَمَّا دَخَلُوا عَلَيْهِ قَالُوا يَا أَيُّهَا الْعَزِيزُ مَسَّنَا وَأَهْلَنَا الضُّرُّ وَجِئْنَا بِبِضْعَةٍ مُزَجَّلَةٍ فَأَوْفِ لَنَا الْكَيْلَ وَتَصَدَّقْ عَلَيْنَا إِنَّ اللَّهَ يَجْزِي الْمُتَصَدِّقِينَ ﴿٨٨﴾

89. Said [he]: have known you^c what you^c did by Yousifa (Joseph) and his brother, *edh* (*while*) you^f (*were*) *jabiloona*²⁶⁵⁸ (*they who act ignorantly or incorrectly*).

قَالَ هَلْ عَلِمْتُمْ مَا فَعَلْتُمْ بِيُوسُفَ وَأَخِيهِ إِذْ أَنْتُمْ جَاهِلُونَ ﴿٨٩﴾

90. Said they^z: are indeed you^g, surely you^s (*are*) Yousifo (Joseph); said [he]: I am Yousifo (Joseph) and this (*is*) my brother, *qad* (*already and affirmatively*) *manna*²⁶⁵⁹ (*[He] had graced His boon^w*) Allah on us; verily whoever *yatta'qe* (*he reverentially guards not to displease Allah*) and *yassber* (*[he] holds on patiently*), then verily Allah wastes not the benefactors' remuneration.

قَالُوا أَءِذَا أَنْتَ يُوسُفُ قَالَ أَنَا يُوسُفُ وَهَذَا أَخِي قَدْ مَنَّ اللَّهُ عَلَيْنَا إِنَّهُ مَن يَتَّقْ وَيَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴿٩٠﴾

91. Said they^z: *ta-Allahey*²⁶⁶⁰ (*by Allah*); *laqad* (*verily, already and affirmatively*) favored/preferred you^g Allah over us, and *en* (*surely*) we were certainly wrongdoers²⁶⁶¹.

قَالُوا تَاللَّهِ لَقَدْ ءَاثَرَكَ اللَّهُ عَلَيْنَا وَإِنْ كُنَّا لَخَطِئِينَ ﴿٩١﴾

92. Said [he]: no *tath'reeba* (*reproach/ castigation*) on you^b today, Allah forgives for you^b and He (*is*) *arhamo* (*more merciful than*) the *ra'hemeena* (*multitudinous mercy giver*).

قَالَ لَا تَثْرِيبَ عَلَيْكُمُ الْيَوْمَ يَغْفِرُ اللَّهُ لَكُمْ وَهُوَ أَرْحَمُ الرَّاحِمِينَ ﴿٩٢﴾

93. let-go you^z by my shirt^x this^x then let-throw it^x you^z over my father's face, (*subsequently*) *ya'atee* (*[he] becomes*) a *basseeran* (*keen: seer/overall evaluator of the facts and their possible consequences*) and *eetoney* (*let-you^z come/ bring to me*) by yourⁿ family^w wholes²⁶⁶².

أَذْهَبُوا بِقَمِيصِي هَذَا فَأَلْقُوهُ عَلَى وَجْهِ أَبِي يَأْتِ بَصِيرًا وَأْتُونِي بِأَهْلِكُمْ أَجْمَعِينَ ﴿٩٣﴾

²⁶⁵⁶ The word "رَوْح" = "raw'he" means mercy/relief! See التاج والهدى، اللسان!

²⁶⁵⁷ The word "أَوْف" from "الوفاء"، "التمام"، meaning gathering the last component of any obligation to make it a whole! So, "أَوْف" means you endeavor and gather the last part of an obligation and fulfill it!

²⁶⁵⁸ The word "جَاهِلُونَ" = "jabeloona" is rooted in "جهل" meaning: (1) was ignorant of, (2) believed in some-thing contrary to reality, (3) did some-thing not correct! So the "jabiloona" are they who act ignorantly or incorrectly!

²⁶⁵⁹ The word "مَنَّ" in "يَمُنْ" means "إِنْعَمَ بِنِعْمَتِهَا" That a "boon He graces it!"

²⁶⁶⁰ See footnote 2501 above regarding "ta-Alla'he!"

²⁶⁶¹ The word "خَاطِئِينَ" = "مَنْ تَعَمَّدَ الْخَطَا" = who intentionally wronged; unlike the "المخطيء" = who errs unintentionally! So, "الخاطئين" = the "wrongdoers!"

²⁶⁶² The Qur'an commentators say that the "family all together" were ninety three when they came to Joseph!

94. And *lamma* (when/whence) sundered-she^y the *aero* (caravan carrying wheat/food-grains)^w said their father: verily I surely find Yousifa's (Joseph's) smell/wind *lawla*(why do not)that confute you^z [me]²⁶⁶³.
 95. Said they^z: *ta-Allahey*²⁶⁶⁴ (by Allah); verily you^s surely (are) in your^t misguidance (of) the old.
 96. So *lamma* (when/whence) came the *basheero*²⁶⁶⁵ (he the iterative proclaimer of pleasing tidings), [he] cast it^x (the shirt^s) over his face then *ertadda*²⁶⁶⁶ (forthwith-retuned [he]) *basseran* (keen seer); said [he]: have not I told you^b verily I know from Allah what not you^z know.
 97. Said they^z: O, our father *istaghfer*²⁶⁶⁷ (let-seeek [you^s] forgiveness) for us our offenses; verily we were wrongdoers²⁶⁶⁸.
 98. Said [he]: will *astaghfero*²⁶⁶⁹ ([I] seek forgiveness) for you^b (from) my Lord, verily He, He (is) The *Ghafooro* (iterative Forgiver), The *Rabeemo* (iterative mercy Giver).
 99. Then *lamma* (when/whence) they^z entered on Yousifa (Joseph) [he] lodged/retreated to him his both [fathers]²⁶⁷⁰ and said [he]: let-enter you^z *Misra* (Egypt) *en(if)* Allah wills *aameneena* (you^z are self-safety-securers).
 100. And [he] elevated his [both fathers]²⁶⁷¹ over the *Arshe*²⁶⁷² (Throne of Kingship)^x and they^z tumbled for him kowtowing, and said [he]: O, my father, this (is) *ta'awee'lo* (ultimate: construing/ explanation) (of) my vision^w of before, *qad* (already and affirmatively) made it^w my Lord a right; and *qad* (already and affirmatively) *absana*²⁶⁷³ ([He] did the most desirable and delighting act) by me, my Lord *edh* (when/since) [He] exited me from the prison and [He] came by you^b from the *Ba'dwe*²⁶⁷⁴ (nomads) from after that the Satan incited between me
- وَلَمَّا فَصَلَ الْعِيرُ قَالَ أَبُوهُمْ إِنِّي
لَأَجِدُ رِيحَ يُوسُفَ لَوْلَا أَنْ
تَفْتَنُونِ ۖ
قَالُوا تَاللَّهِ إِنَّكَ لَفِي ضَلَالِكَ
الْقَدِيمِ ۖ
فَلَمَّا أَنْ جَاءَ الْبَشِيرُ أَلْقَاهُ عَلَى
وَجْهِهِ فَارْتَدَّ بَصِيرًا قَالَ أَلَمْ أَقُلْ
لَكُمْ إِنِّي أَعْلَمُ مِنَ اللَّهِ مَا لَا
تَعْلَمُونَ ۖ
قَالُوا يَتَّابَانَا أَاسْتَغْفِرُ لَنَا ذُنُوبَنَا
إِنَّا كُنَّا خَاطِئِينَ ۖ
قَالَ سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّي إِنَّهُ
هُوَ الْغَفُورُ الرَّحِيمُ ۖ
فَلَمَّا دَخَلُوا عَلَى يُوسُفَ ءَاوَى
إِلَيْهِ أَبَوَيْهِ وَقَالَ ادْخُلُوا مِصْرَ إِن
شَاءَ اللَّهُ ءَامِنِينَ ۖ
وَرَفَعَ أَبَوَيْهِ عَلَى الْعَرْشِ وَخَرُّوا
لَهُ سُجَّدًا وَقَالَ يَتَّابَتِ هَذَا
تَأْوِيلُ رَأْيِي مِنْ قَبْلُ قَدْ جَعَلَهَا
رَبِّي حَقًّا وَقَدْ أَحْسَنَ بِي إِذْ
أَخْرَجَنِي مِنَ السِّجْنِ وَجَاءَ بِكُمْ
مِنَ الْبَدْوِ مِنْ بَعْدِ أَنْ نَزَغَ

²⁶⁶³ The letter “ن” in “تَفْتَنُونِ,” by Arabic (linguistic) Rule, is called “نون الوقاية او العمداء، حيث لا يُستغنى عنها” which precedes the speaker’s pronoun “ي” The speaker’s pronoun “ي” in “تَفْتَنُونِ” is omitted, for “التخفيف” = “alleviation, lightening” or *Ayat*’s end harmony (rhyme)! See إعراب القرآن، لمحمود صافي

²⁶⁶⁴ See footnote 2501 above regarding “*ta Alla’e*!”

²⁶⁶⁵ The word “*basheer*” is masculine, singular, subjective noun, meaning proclaimer of pleasing tidings, with no English equivalent!

²⁶⁶⁶ The word “*ارتد*” is rooted in “*رد*” meaning forthwith returned; example the greeting must be “forthwith retuned,” as in: “And when (*had*) been greeted you^c by a greeting^w then let-you^z greet by better than it^w or let-you^z forthwith-return it. ^w” (S4: 86)!

²⁶⁶⁷ The word “*استغفر*” = “*اطلب الغفران*” = “let-seeek forgiveness [you^s]!” In English there is no seemly way to say: “*استغفر*” per se! So I settled for the aforesaid!

²⁶⁶⁸ See footnote 2521 above regarding wrongdoers!

²⁶⁶⁹ Ibid, regarding “*استغفر*”!

²⁶⁷⁰ See footnote 2420 above regarding “*أبويك*”!

²⁶⁷¹ Ibid!

²⁶⁷² See the Lexicon attached to this Translation for more elaboration on this wondrous word!

²⁶⁷³ The “hidden” pronoun in “*أحسن*” (هو=He) refers to his Lord, Allah! See الطبري!

²⁶⁷⁴ The word “*بدو*” generally means inhabitants of the “*بادية*” = nomads! However, the word “*بدا*” = *Bada*, is a name of place in the desert of Palestine! And in *Bada* Prophet Jacob dwelled and had a mosque there! So those who came from this *Bada* = grammatically inflected= “from the *Ba’dwe*” are referred to as: “*بدوا بدوا*” = [they] came from *Bada*! See الفخر الرازي، القرطبي و الألويسي: تفاسير

and [between] my brothers; verily my Lord (*is*) Lateefon²⁶⁷⁵ (fine/subtle/gentle/and protector) for whatever²⁶⁷⁶ [He] wills; verily He, He (*is*) The Omniscient The Hakeemo²⁶⁷⁷ (infinite bekma²⁶⁷⁸ Possessor).

101. My Lord: *qad* (already and affirmatively) *aa'taytaney* (You^s accorded me) of the proprietorship and You^s taught me of²⁶⁷⁹ the *ahadeeth*²⁶⁸⁰ (dreams and related events)'s *ta'awee'le* (ultimate: construing/explanation); the Heavens' ^w and the Earth's ^w *Fatte're* (innately-perfect-Originator), You^s (are) my Guardian in the world ^w and the Hereafter ^w *tawaffaney* (let-You^s receive me before dying) (as) a Muslim and let-conjoin me [You^s] by the *ssa'lebeena* (righteous-people).

102. *Tha'leka* (he-that-afar-it/that) (*is*) of the invisible *anba'e*²⁶⁸¹ (significant-and-availing-news) ^x [We] reveal²⁶⁸² it^x to you^s and not you^s were *laday*²⁶⁸³ (directly present by) them *edh* (when/since) they^z concerted their matter while they^z machinate.

103. And not most (of) the mankind, albeit you^s hankered, (are) surely believers.

104. And not ask them [you^s] over it^x of a remuneration; *en* (not) it^x except *thekron* (Qur'an/invocation/exhortation) for the worlds.

105. And how many of an *Aya'ten*^w (miracle/sign/proof) in the Heavens^w and the Earth^w they^z pass [on] it^w while they (are) *a'n* (regarding) it^w shunners.

106. And not believe most (of) them by Allah except while they (are) *mushbrekoona* (he-they who partner deities with Allah/he-polytheists).

107. Have then *ameno* (they^z felt-secured) that *ta'ateya*^w (betides/comes down on) ^w (to) them *gha'sheyaton* (pall^w/an all-covering affliction/calamity)^w of Allah's torment, or *ta'teya*^w

الشَّيْطَانُ بَيْنِي وَبَيْنَ إِخْوَتِي إِنَّ رَبِّي لَطِيفٌ لِّمَا يَشَاءُ إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ ﴿١١﴾

رَبِّ قَدْ ءَاتَيْتَنِي مِنَ الْمَلِكِ وَعَلَّمْتَنِي مِنْ تَأْوِيلِ الْأَحَادِيثِ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ أَنْتَ وَلِيٌّ فِي الدُّنْيَا وَالْآخِرَةِ تَوَفَّنِي مُسْلِمًا وَأَلْحِقْنِي بِالصَّالِحِينَ ﴿١٢﴾

ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ أَجْمَعُوا أَمْرَهُمْ وَهُمْ يَمْكُرُونَ ﴿١٣﴾

وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ ﴿١٤﴾ وَمَا تَسْأَلُهُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿١٥﴾

وَكَايُنَ مِنْ ءَايَةٍ فِي السَّمَوَاتِ وَالْأَرْضِ يَمُرُونَ عَلَيْهَا وَهُمْ عَنْهَا مُعْرِضُونَ ﴿١٦﴾ وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ ﴿١٧﴾

أَفَأَمِنُوا أَنْ تَأْتِيَهُمْ غَشِيَةٌ مِّنْ عَذَابِ اللَّهِ أَوْ تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً

²⁶⁷⁵ The word "لطيف" = "رفيق" in concrete (material) terms it means: fine; and in abstract terms, it means: subtle or gentle or both! See البصائر! Additionally, when the word: "لطيف" is ascribed to Allah it becomes one of Allah's most beautiful attributive characteristics, which denotes protection in addition to fineness, subtlety, and gentleness! I know of no English word which simultaneously denotes: fineness, subtlety, gentleness and protection! Hence, the only available resort is transliteration and parenthetical explanation!

²⁶⁷⁶ The particle "ما" is "إسم أو أداة شرط" = conditional noun/particle; or "ما" = "إسم موصول" = connective noun meaning that which! See لآحمد الحلي and إعراب القرآن، لمحمود صافي

²⁶⁷⁷ See the Lexicon attached to this Translation for an exposition on the words "الحكيم" and "إحكيم"

²⁶⁷⁸ See the Lexicon attached to this Translation for "bekma"

²⁶⁷⁹ The prepositional word "of" in "of the dominion" and "of the ahadeeth," in both cases obviously are for portioning, i.e. part of them!

²⁶⁸⁰ See footnote 2471 regarding "ahadeeth," at Ayah (S10: 6), at the start of this Surah!

²⁶⁸¹ See the Lexicon attached to this Translation for "naba'a!"

²⁶⁸² See the Lexicon attached to this translation regarding reveal!

²⁶⁸³ The word "لدى" in "لديهم" from "لدى" is closer than "عند" as you can say: "عندي مال و المال ليس بقبضتك الآن" thus, "لدى" which closer spatially and more specific! So, "directly present by" (them) seems to indicate such closeness! See اللسان!

them 'The Hour'^w suddenly while they not perceive.

108. Let-say [you^s]: this-she²⁶⁸⁴ (*is*) my path, I invite to Allah on a *basseeraten* (*persuader-discernment/ evident argument/enlightenment*)^w I and who^p *ettaba'a'ney* (*[he] closely-followed me*) and *subhana*²⁶⁸⁵ (*hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in awe and utmost consecration of*) Allah and not I am of the *mushbrekeena* (*he-they who partner deities by Allah/ he-polytheists*).

109. And not We sent [of] before you^g except men, [We] reveal to them, of the villages'^w folks^w; have not then they^z treaded in the land^w then looked they^z how [was] consequence^w of whom^r of before them; and surely home^w (*of*) the Hereafter^w (*is*) *khayron* (*choicer/ superior/ worthier*) for whom^r *ettaqan* (*they had reverentially guarded not to displease Allah*); do then not you^z cerebrate.

110. Until *edha* (*when/whereas*) *istay'asa*²⁶⁸⁶ (*affirmably despaired*) the messengers and presumed that they *qad* (*already and affirmatively*) (*had been*) lied to, came^x (*to*) them Our succor^x; then (*had been*) delivered whom^p [We] will; and not (*to be forthwith-retuned/parried*) Our *ba'aso* (*intense-torment*) a'n (*off*) the people the criminals.

111. *Laqad* (*verily, already and affirmatively*) [was] in their narratives *ebraton* (*instructive-example*) for the *albab's*²⁶⁸⁷ (*hearts-intellecs*)'s possessors; not was [*it*^x] a discourse *youstara* (*to be crafted as a lie for fraudulent end*); [and,] but *tassdeeqa*²⁶⁸⁸ (*approval/ it being and accepted as credible- / and its sayer is credible*) (*of*) that between its^x both hands^w and an expounding (*of*) everything, and an aright-guidance^x and a mercy^w for a believing people.

وَهُمْ لَا يَشْعُرُونَ ﴿١٠٨﴾

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي وَسُبْحَنَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ ﴿١٠٩﴾

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رَجُلًا نوحِي إِلَيْهِمْ مِنْ أَهْلِ الْقُرَى أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ وَلَدَارُ الْآخِرَةِ خَيْرٌ لِلَّذِينَ اتَّقَوْا أَفَلَا تَعْقِلُونَ ﴿١١٠﴾

حَتَّىٰ إِذَا اسْتَيْسَسَ الرُّسُلُ وَظَنُّوا أَنَّهُمْ قَدْ كُذِّبُوا جَاءَهُمْ نَصْرُنَا فَنُجِّيَ مَنْ نَشَاءُ وَلَا يُرَدُّ بَأْسُنَا عَنِ الْقَوْمِ الْمُجْرِمِينَ ﴿١١١﴾

لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةٌ لِأُولِي الْأَلْبَابِ مَا كَانَ حَدِيثًا يُفْتَرَىٰ وَلَكِنْ تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ كُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿١١٢﴾

²⁶⁸⁴ The word "سَبِيل" = "path" in Arabic could be feminine or masculine gender. Clearly any reference to it must be treated accordingly! In this case it is feminized and so the word "this" in reference to it is feminized by "this^w"!

²⁶⁸⁵ The word "subhana" = "سبحان" has no English equivalent! Wherever this word, or its grammatical inflections (such as "سبحانك" or "سبحانه") occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus Allah is hallowedly and marvelously deemed transcending all defects, and that everything solemnly stands in awe and utmost consecration of His divine and stupendous uniqueness! So, we can render "subhana" = "سبحان" concept by saying: hallowedly and marvelously Allah is deemed transcending all defects, and that all solemnly stand in awe and utmost consecration of Him!

²⁶⁸⁶ The word "استيأس" generally means "despaired" = "إيس" However, the prefix "اس" makes the word as if to mean "affirmably despaired!" In other word, and Allah knows best, the one despairing allowed himself to have the despair get the better of him! Hence, "affirmably despaired he!"

²⁶⁸⁷ See the *Lexicon* attached to this *Translation* for The Qur'an's characterizations of "ذو الالباب" = the *albab's* possessors!

²⁶⁸⁸ The word "التصديق" means: approval, associating the say in reference or its sayer to the truth or being truthful!